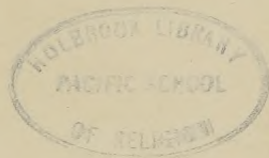
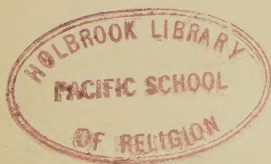


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IN MEMORIAM:

PRESIDENT CHAIM WEIZMANN

THE DEATH of Dr. Weizmann has deprived the State of one of its Founding Fathers, and mankind of a statesman of outstanding stature. For four decades he was the acknowledged leader of the Jewish people, for four years the head of its reborn commonwealth. His amazing career, from a little townlet in the Jewish Pale of Settlement in Czarist Russia to the Presidency of the sovereign State of Israel, is one of the greatest sagas of our age. He was a dynamic personality, a brilliant scientist, a wise statesman, but above all a great humanist. He saw in the rehabilitation of his downtrodden people and its restoration to its ancient land not merely the righting of a great historic wrong, but a major contribution to the normalisation of international relations and to the advancement of mankind.

Throughout his life Dr. Weizmann strove for a creative understanding between the New Judea and its Arab neighbours. Among the innumerable tributes paid to him after his death, none is more moving and significant than the speech made by an Arab member in the Knesset in which he recalled a conversation with the late President, when Dr. Weizmann had spoken of his efforts to reconcile the viewpoints of Arabs and Jews and ended by saying: "I pray to God that my aspirations for peace between Jews and Arabs be fulfilled in the same way that I was privileged to live to see the establishment of the State of Israel."

He was profoundly concerned for the development of good relations and mutual understanding between the State of Israel and its Christian Communities and the Christian Churches at large. He deeply believed in the concepts of human freedom, of equity and justice between man and man. He strove for peace and good will.

He has left to his successors a noble heritage, a life record of rare vision and undying faith. May his memory be blessed.

MR. IZHAK BEN-ZVI

THE NEW PRESIDENT OF THE STATE OF ISRAEL

THE CHOICE of Mr. Izhak Ben-Zvi as President of Israel sets the seal upon a life-long career of loyal service to his people and to this ancient land. Born sixty-eight years ago in Poltava (Ukraine), Mr. Ben-Zvi first visited this country in 1904 at the age of twenty. Three years later he came to settle here and made his home in Jerusalem.

In 1912 he went to Istanbul to study law at the Imperial University, returning in 1914. Expelled early in World War I by the then Ottoman Commander, he proceeded to the United States where he was active in building up the pioneer movement "Hehalutz" and in recruiting for the Jewish Legion, as a member of which he returned to Palestine in 1918 to serve under Allenby's colours. From then onward he has been one of the leading public figures in the country. For many years he was associated with the Vaad Leumi, the National Council of Palestine Jewry, which in 1931 elected him as its Chairman and subsequently as its President. In that position he was the official spokesman of Jewish Palestine until the end of the Mandatory era. It was in that capacity, too, that he represented his community at the coronation of King George VI. As Chairman of the Vaad Leumi, Mr. Ben-Zvi was largely responsible for building up the education, social and health services of the Jewish community.

Though actively associated with the leadership of Mapai (the Jewish Labour Party), of which he was a founding member, Mr. Ben-Zvi has never been a party man in the narrow sense. From an early date he has taken a particularly close interest in the life, traditions and problems of the Oriental Jewish communities settled in the country.

Second only in importance to his public career has been his devotion to ethnographic, archaeological and historical studies. He was, together with Mr. Ben Gurion, the author of the first comprehensive book on the new Palestine, which appeared during the first World War in the United States. Folklore, archaeological, philological and historical research have throughout occupied him. Many books, pamphlets, essays and articles have flowed from his pen. In pursuit of his researches he has visited the Lebanon, Syria, Iraq, Persia and Turkey.

His scholarly interests have extended also to the non-Jewish population of this country. Among many other topics, he has written a great deal on Arab problems. For several years he was editor of a newspaper in the Arabic language. In an erudite study on the population of Palestine published in 1929, he dealt equally with the Jewish and the non-Jewish sections and gave special and extensive treatment to the several Christian communities.

A staunch defender of his people and an active member of the Jewish self-defence organisation, he has yet been throughout his career one of the most effective, because most informed, advocates of an Arab-Jewish understanding. In his advocacy of peace and good will and his deep concern for cultural progress and scholarly research, he is a fitting successor to Chaim Weizmann. He brings to the high office to which he has now been called rare qualities of mind and character, and an experience and wisdom which stem from a lifetime of service and study.

CHRONICLE OF EVENTS

A NEW DISCRETO FOR THE CUSTODY OF THE HOLY LAND

On September 26th, the Very Rev. Father *Leonardo Berardi* was appointed Discreto of the "Italian Language", in the Custody of the Holy Land, in succession to the Very Rev. Father Sabino Marotta. The appointment is for six years.

It will be recalled that the Custody of the Holy Land is headed by a Custos, assisted by four Counsellors called "Discreti", each of whom represents one of the four historical "Languages" (or nations) — Italian, French, Spanish and English.

Father Berardi was born in Rutigliano (Italy) in 1906. He joined the Custody in 1926 and was ordained in 1935. During recent years he carried out the function of Master of Ceremonies in the Church of the Holy Sepulchre.

VISIT OF THE ABBOT GENERAL OF THE TRAPPIST ORDER

On October 11th, the Rt. Rev. Dom. *Gabriel Sortais*, Abbot General of the Reformed Cistercian Order of Stricter Observance (founded in 1098 and reformed in 1664), accompanied by the Rt. Rev. Dom *Marquis*, Abbot of the Briquebec Monastery in France, entered Israel through the Mandelbaum Gate. He visited the Holy Places in Nazareth and in other parts of the Galilee, and after an evening at Notre Dame and a religious service at the Church of the Dormition, left for Japan and the Americas as part of a world tour of Trappist Monasteries.

While in the Old City a reception was given in honour of the Abbots, at the Seminary of St. Anne, by M. Bertrand de la Sablière, Consul General of France.

During their stay in the Holy Land they also visited the Trappist Abbey of Latrun. This Abbey is situated beyond the Israel border, in Jordan-held territory, and some of the lands belonging to it are partly in no-man's-land. The monks are permitted by agreement of the Israel-Jordan Mixed Armistice Commission to work their lands, but their produce can only be marketed in Jordan. Recently the Abbot of Latrun, Dom Lecouvreur, resigned and a new Abbot, Dom Elie Corbisier, was elected in his stead.

ST. GEORGE'S DAY IN LYDDA

On November 16th, on the occasion of the 80th anniversary of the restoration of the Church of St. George in Lydda, a solemn ceremony was held in the Church.

The liturgy was conducted by His Grace Archbishop Athenagoras, who came for this purpose from the Old City, accompanied by several priests. The congregation included most of the Greek Orthodox inhabitants of the district, the Consul General of Greece in Israel and Government representatives. The ceremony was conducted in Arabic and Greek, while a few passages were read in Russian.

After the ceremony in the church a reception was held in the convent, in the course of which Archimandrite Simon, head of the community in Lydda, eulogised the late Dr. Weizmann, first President of Israel.

LEGISLATION OF THE UNIAE EASTERN CHURCHES

In accordance with the Papal *Motu Proprio Postquam Apostolicis Litteris* of February 9th, 1952, the legislation concerning Religious Personnel and Ecclesiastical Property of the Eastern Churches in communion with Rome entered into force on November 21st, 1952.

In Israel this Legislation mainly affects the Greek-Catholic and Maronite communities, as there are hardly any other Uniate groups in this country.

Contrary to the *Codex Juris Canonici*, which was promulgated in its entirety, Oriental Canon Law is being enacted in successive stages. Thus matrimonial law came into force in 1949, while the chapter on procedure was promulgated in 1950.

The legislation concerning Religious Personnel includes 231 canons, as compared with the 195 of the Latin *Codex*. The text follows closely that of the latter and only contains a number of modifications bearing on the authority of the Patriarchs, the direct heads of these Churches.

The part concerning Ecclesiastical Property includes 70 canons (as compared with the 56 of the Latin *Codex*) and contains detailed regulations for the administration of such property. Thus, for instance, the Eastern Patriarchs will have the privilege of making contracts for amounts up to 60,000 gold francs.

Twenty-three canons on the interpretation of terms employed in the legislation form the third and last part of this *Motu Proprio*.

A REPRESENTATIVE OF THE SYRIAN ORTHODOX BISHOPRIC OF JERUSALEM SETTLES IN ISRAEL

On November 29th last, the Rev. *Yakouv Kass Gerges*, representative of the Syrian Orthodox (Jacobite) Bishopric in Jerusalem, crossed from the Old City to take charge of the Syrian Orthodox Community in Israel.

This Community is mainly represented in Haifa, Jerusalem and Jaffa, though there are also a few families in Nazareth. Father Gerges will live in Jerusalem, where he will administer the Syrian Church properties which are due to be released by the Custodian of Absentees' Property.

The Rev. *Yakouv Gerges* was born in Ain Ward, Turkey, in 1905. He was educated at Deir Ezzafran, which was then the seat of the Syrian Orthodox Patriarchate, where he prepared for the Orders. After having taken his vows in 1929 he was or-

dained in 1931. From 1932 to 1937 he ministered first at Ain Ward and later at the Church of Yakouv Es-Salahi in Salah, and at Gezireh in Syria. In 1945 he moved to Zahleh in the Lebanon, where he stayed until his present appointment, which was made by his Beatitude Mar Ignatios Afram Barsom I, the Syrian Orthodox Patriarch of Antioch. He is the author of religious poems and hymns in Syriac, the liturgical language of the ancient Syrian Orthodox Church.

CENTENARY CELEBRATIONS AT THE LATIN PATRIARCHAL SEMINARY

On December 3rd, the Seminary of the Latin Patriarchate of Jerusalem celebrated its hundredth birthday in Beit Jallah, in the Jordan-occupied part of Palestine. The Latin clergy of Israel were represented by Mgr. Vergani of Nazareth, Don Michel Demaria of Rameh, Don Antoine Pin of Shafamar, Don Joseph Nicola of Reine, Don Wadie Jaghab of Jaffa-of-Galilee, and also by the Reverend Fathers Benedict Stoltz, O.S.B., and Honoré Jeangrand, S.C., two former teachers of the Seminary. A special number of the "Moniteur Diocésain" devoted to the chronicles of the Seminary (1852—1952) was published by the Patriarchate in honour of the occasion.

The Seminary was founded in 1852 by Mgr. Valerga, first Latin Patriarch of Jerusalem in modern times. The seat of the Seminary had been in Jerusalem and Beth Jallah alternately until 1920, when it was permanently established in the latter town. Some of the Rectors of the Institution subsequently achieved prominence, such as Don Bracco, who became Latin Patriarch. Of the 641 pupils who passed through the Seminary, 150 attained the priesthood, among them Mgr. Adrien Smet of Holland, who, as titular Archbishop of Gangres of Paphlagonia, was Apostolic Administrator of Caucasia and Azerbaijan and later Apostolic Delegate in Teheran; Mgr. Chidané-Mariam Cassa (of Eritrea) who was Bishop of Thibarisis and Regent of the Apostolic Delegation in Teheran (1943—47); and Mgr. Mansour Gelat, titular Bishop of Menoïs and Auxiliary of Jerusalem.

FATHER ALEXANDRE LANNES, O.S.B.

On December 22nd, 1952, Father Alexandre Lannes, who for many years has been the Guardian of the Crusaders' Church at Abu Ghosh, completed his fifty years of ministry as an ordained priest. To celebrate the event, solemn mass was said on December 21st at Abu Ghosh and on the following day at Notre Dame in Jerusalem. Among the attendants were the French Consul-General and the personnel of the French Consulate-General, the Dutch Minister in Israel, the American Consul-General in Jerusalem, Dr. Biran, the District Commissioner of Jerusalem, representatives of the Israel Ministry for Religious Affairs, the Moukhtar of Abu Ghosh, and representatives of the Jewish settlements in the neighbourhood.

At a reception held after the ceremony, M. de la Sablière, the Consul-General of France in Jerusalem, paid tribute to Father Lannes' personality and achievements. The Secretary of one of the agricultural settlements conveyed the greetings of the

Jewish rural community in the area. A telegram was read from His Eminence Cardinal Tisserant, Secretary of the Sacred Congregation for the Oriental Church, transmitting the Papal blessing to Père Alexandre.

VISIT OF THE "CHAMPOLLION" PILGRIMS

On December 22nd last, the French liner "Champollion" capsized off the Lebanese coast near Sidon and broke up under the impact of powerful waves after grounding in dangerous sands.

The 113 passengers on the stricken boat included 81 pilgrims of Notre-Dame-de-Salut who were on their way to the Holy Land. Four members of this group lost their lives in the tragic incident, and two were wounded.

The pilgrims spent two days in the Old City of Jerusalem. They entered Israel through the Mandelbaum Gate and were received by Rabbi Nathan of the Israel Tourist Office. Dr. Mendes of the Ministry for Religious Affairs led the group up to Mount Zion and conveyed the sympathy of the Government and the people of Israel in their grievous disaster.

The pilgrims left Israel on January 1st, on the French boat "Eridan", after visiting the Holy Places in Israel.

A NEW SUPERIOR FOR THE GREEK ORTHODOX COMMUNITY IN HAIFA

In December the Rev. Archimandrite *Simon Gharfey* was appointed Superior of the Greek Orthodox Community in Haifa and Patriarchal Representative in Acre by the Patriarchate of Jerusalem, in succession to Archimandrite Ignatius who has been transferred to Jerusalem.

The Rev. Simon Gharfey was born in Jerusalem in 1907 and educated at the School of the Greek Orthodox Patriarchate. In 1924 he was admitted to the Brotherhood of the Holy Sepulchre and worked in the secretariat of the Patriarchate until 1945, when he was appointed Superior of St. George's Church in Lydda.

CHRISTMAS 1952

Christmas was celebrated in Israel in all towns and villages with Christian communities. Nazareth, being the major Christian town in the country, took on a festive air and there were many pilgrims, both from other parts of the country and from abroad. In order to avoid the congestion of previous years, the authorities this year took steps to control non-Christian traffic to Nazareth on these days.

In Jerusalem, the Catholics celebrated in the Church of the Dormition on Mount Zion and in the chapels of the various convents and colleges. The Protestants observed Christmas in St. Andrew's Church and in the Y.M.C.A.

More than 2,000 Christians passed through Mandelbaum Gate, the "frontier

post" between Israel and Jordan, at which a "Merry Christmas" signpost had been put up by the Israel authorities, to attend the ceremonies held at Bethlehem. They included, apart from Christian inhabitants of Israel, more than 300 pilgrims from abroad, among them those who had escaped the shipwreck of the "Cham-pollion" near Beirut. They were escorted by officials of the Israel Ministry for Religious Affairs to the Mandelbaum Gate, where all arrangements were made to facilitate their speedy passage. Monks and nuns were prominent in the crowd, which also included a group of 80 boys from the French Institution "St. Vincent de Paul" and many Christian officials and advisers of Government departments. The Christian pilgrims from Israel received permission to stay in Jordan for 36—48 hours and were provided by the Israel authorities with foreign currency for their expenses in Jordan.

The Diplomatic and Consular Corps crossed, as usual, through the Jaffa Gate, in full diplomatic regalia, and drove down the direct Jerusalem—Bethlehem road.

On January 6th, Christmas Eve of the Eastern Churches, a further 1500 Christians of Eastern rites crossed the lines to Bethlehem.

GREETINGS FROM THE PRESIDENT

The following message was addressed by President Ben Zvi to all Christian citizens and visitors in Israel:

"On the Eve of the Christmas festival, I should like to send heartfelt greetings and good wishes to our Christian fellow-citizens and to Christian visitors and sojourners in this country. May they all enjoy a merry Christmas and may the New Year now being ushered in see the further development of good will and friendship between all sections of our population.

A happy New Year to all of them."

VISIT OF THE COPTIC ARCHBISHOP

On December 27th, His Grace *Amba Jacobus*, Coptic Archbishop of Jerusalem and the Near East, arrived in Israel to visit the Coptic communities in Jaffa and Nazareth.

Archbishop Jacobus had recently been to Egypt and, on his way back from Alexandria, was one of the passengers on the unfortunate "Champollion".

His Grace entered Israel through the Mandelbaum Gate, and stayed in this country for about four days before returning to the Old City.

NEW ABBOT OF DORMITION ABBEY, JERUSALEM

On January 6th, 1953, the Right Rev. Father Leo Rudloff O.S.B. was solemnly blessed in Rome as Abbot of the Dormition Abbey on Mount Zion by His Eminence Cardinal Eugene Tisserant, Secretary of the Sacred Congregation for the Oriental Church. On February 2nd the new Abbot was enthroned in the Abbey,

at a ceremony presided over by the Latin Patriarch of Jerusalem, Mgr. Alberto Gori. Amongst those present were Mgr. George Hakim, the Greek Catholic Archbishop of Galilee, Father G. Faccio, Custos of the Holy Land, Abbot Elias Corbisier of the Trappist Monastery at Latrun, and several Fathers Superior of Monasteries in Israel and in the Old City of Jerusalem, as well as representatives of the Government and of other Churches and learned Institutions.

Abbot Rudloff was born in 1902 in the Rhineland, Germany. He studied theology at St. Anselm in Rome, where he obtained his doctorate. In 1938 he was sent to the United States. In 1950 he was transferred to Jerusalem and appointed first as Prior and then as Apostolic Administrator of the Abbey of the Dormition.

OPENING OF "WATCH AND REMEMBER" EXHIBITION IN NAZARETH

On January 7th, the opening ceremony of the exhibition "Watch and Remember" took place in Nazareth. This exhibition aims at demonstrating by means of pictures and diagrams the safest and most correct use of tools for industrial and building workers. The exhibition, which had already been shown in Haifa, Tel Aviv and Jerusalem, was organised by the Institute for Professional Hygiene of the Ministry of Labour and in conjunction with the National Trade Union, the Manufacturers' Association and the Union of Israel Workers.

The opening of this exhibition in Nazareth marks an important stage in the attention to and development of the Arab workers who, it is hoped, will profit from the social and organizational advantages of their Jewish colleagues.

The Minister of Labour, Mrs. Golda Meyerson, was represented by the Director General of the Ministry, Mr. Zvi Berenson. In his address Mr. Berenson stressed the importance of the work of the Institute for Professional Hygiene in ensuring the safety and well-being of the worker and particularly emphasised the significance of its activities among the Arab sector of the population. "There is no doubt", he said, "that the Arab worker, who has, until now, never known proper working conditions and safety measures, will learn much from visiting this exhibition".

The ceremony was opened by Mr. Nadim Bitchich, Director of the Cultural Centre in Nazareth, who also pointed out that this was the first time, in or out of Israel, that such a demonstration of correct working tools had been carried out amongst Arab workers.

CHRISTIAN DIGNITARIES RECEIVED BY PRESIDENT BEN-ZVI

On January 9th, H.E. Mgr. George Hakim, Greek Catholic Archbishop of Galilee, accompanied by his Secretary, Rev. Father Basilius Laham, was received by President Ben Zvi.

On the same day the representative of the Armenian Patriarchate in Jerusalem, Rev. Father Papken Abadian, and the Head of the Coptic Community in Israel, the Rev. Father Morcos el Antuni, also called on the President and presented their compliments to him.

On the 20th of January the representative of the Latin Patriarchate, and subsequently a representative of the Greek Orthodox Patriarchate of Jerusalem, were received by the President.

VISIT OF JAPANESE CLERGYMAN

On January 13th, Rev. *Sekikazu Nishimura*, a Protestant clergyman of the Omi Brotherhood, Omi Hachiman, Kyoto, Japan, arrived on a visit to Israel after having participated as Japan's representative in the first International Study Conference for Child Welfare, which took place in Madras.

During his ten days' stay, Rev. Nishimura visited Jerusalem, Nazareth and Galilee. He showed keen interest in the constitutional organization of the State and in its achievements during the last few years. He also visited a number of kibbutzim, and was entertained by Dr. Wahrhaftig, Deputy Minister of Religious Affairs, and other officials of that Ministry.

From Israel Rev. Nishimura returned direct to Japan.

A VISITOR FROM INDIA

On January 13th, Mr. *K. K. Chandy*, head of the Christian ashram in Travancore, S. India, arrived in Israel on his way back home from a lecture tour of American Universities which was organized by the Pierce Peace Foundation.

Mr. Chandy was particularly interested in studying problems of religion, youth welfare and agricultural settlements in this country. In Deganiah, one of the oldest of these settlements, he spent nearly three days in discussing the various aspects of its community life. Mr. Chandy also visited the Holy Places in Jerusalem and Nazareth and a number of institutions.

In the course of his stay in Israel he was received by Dr. Walter Eytan, Director General of the Ministry for Foreign Affairs, and saw a number of high Government officials. Mr. Chandy crossed the lines into the Old City at Mandelbaum Gate on January 19th.

CARDINAL LUQUE OF COLOMBIA VISITS ISRAEL

On January 27th, His Eminence Cardinal *Crisanto Luque*, Primate of Colombia, accompanied by Rev. *Urdaneti Uribe* and Rev. *Azango Arturo Franco*, crossed the lines into Israel. They were received at Mandelbaum Gate by the District Commissioner for Jerusalem and officials of the Israel Ministry for Religious Affairs. A guard of honour saluted Cardinal Luque on his entry into Israel.

During his stay of three days the Cardinal visited Mount Zion in Jerusalem, Eyn Kerem, Nazareth, Tiberias and Jaffa, and left Israel for Rome on January 30th. His Eminence is one of the 24 recently created Cardinals and the first in his country to attain this rank. Two prelates of Colombia visited Israel on previous occasions.

They were *Juan Emanuel Gonzalez Arbelaez*, titular Archbishop of Ozyrinchus, and *Diego Maria Gomez Tamayo*, Archbishop of Popayan.

RESUMPTION OF COURSES AT THE SWEDISH THEOLOGICAL INSTITUTE IN JERUSALEM

The new term at the Swedish Theological Institute in Jerusalem started in January with the arrival of five new students from Sweden and one from Norway. One of the Swedish students, Dr. *Rignell*, who is a lecturer in Old Testament exegesis at the University of Lund, will also participate as assistant lecturer at the Institute. The bulk of the lectures will be delivered by Rev. H. Kosmala, Director of the Institute, whose subjects will include an Introduction to Rabbinic Literature, "the Siddur and Machsor", the "Passover Haggadah", two Mishna tractates with selected Gemara interpretations, as well as subjects from Jewish history. The course in modern Hebrew will be delivered by Mrs. Ben Horin.

There will be only one guest lecturer from abroad this year, but several Professors of the Hebrew University have agreed to lecture on a variety of subjects.

The last Swedish guest lecturer at the Institute was Professor *H. S. Nyberg*. A member of the Royal Swedish Academy, Professor Nyberg occupies the Chair of Semitic languages at the University of Upsala. He is the author of a recently published Hebrew grammar. During his visit to this country he gave a number of lectures at the Swedish Theological Institute on Hebrew Syntax, and at the Hebrew University on Persian religion.

IN MEMORIAM: COL. P.L.O. GUY

On December 7th, Lt. Col. P.L.O. Guy died in Jerusalem at the age of sixty-seven and was buried in the American Cemetery in the German Colony.

The death of Colonel Guy deprives Israel of an eminent archaeologist, a distinguished scholar and a great practical idealist. Born in Lanarkshire, Scotland, in 1885, he was educated at Charterhouse School and at the Universities of Glasgow and Oxford. During the first World War he fought first in the French and then in the British Army and, in 1922, was appointed Chief Inspector in the Department of Antiquities of the Mandatory Government of Palestine. In 1938 Col. Guy became Director of the British School of Archaeology in Jerusalem and planned a new archaeological survey of the country. At the outbreak of World War II he rejoined the British Army, in which he served until 1945, attaining the rank of Lieutenant Colonel. During the war he served as Military Governor of Benghazi and Asmara and as member of the Allied Supply Mission to Syria. Col. Guy remained in Israel after the termination of the British Mandate in May, 1948, and became Chief of the Division of Excavations and Survey in the Israel Department of Antiquities, which post he held until his death.

At a memorial meeting held at the Department of Antiquities he was eulogised by Dr. Yeivin, Head of the Department, Dr. J.P. Kohn, Political Adviser to the Minister for Foreign Affairs, and by Professor C.W. Lowdermilk. In a moving speech, Professor Lowdermilk praised the deceased as a "great archaeologist, a great soul, a loyal friend and a forward-looking soil conservationist." His favourite interest had been what may be called "agricultural archaeology". "The passing away of Col. Guy", said Professor Lowdermilk, "and with him of his vast knowledge, is an irreparable loss to the country, to his colleagues and to archaeology."

FATHER HENRY MUSSET

The Rev. Father *Henri Musset*, of the "White Fathers", died at the age of 70 on 28th October, 1952, at the Seminary of St. Anne in the Old City of Jerusalem.

Father Musset was a distinguished student of the history of the Eastern Churches. He came to Palestine in 1906 and lived here for 46 years. From 1930 he taught Holy Scriptures and Ecclesiastical History at St. Anne's. In 1951 he published a "History of Christianity especially in the East", which was very favourably received in ecclesiastical circles of the Near Eastern countries.

THE BENEDICTINES IN THE HOLY LAND

REV. FATHER B. STOLTZ, O.S.B.

THE BENEDICTINE Order began its activities in Palestine as early as the eighth century, but there are few records of its history during the period preceding the Crusades.

The first monastery was established on the Mount of Olives. It was transferred around the year 825 to the Hakeldama field. Subsequently the monks moved to the vicinity of the Holy Sepulchre.

At the beginning of the eleventh century a group of merchants from Amalfi founded a commercial settlement in Jerusalem near which they built a monastery called Santa Maria Latina. Subsequently two hospitals and hospices for pilgrims were built in the immediate vicinity.

It was not, however, until the era of the Crusades that the Benedictines took charge of the Holy Sepulchre, its first Guardian being Prior Gebhard, former Abbot of All Saints' at Schaffhausen. The territory of the Crusaders was divided between the Patriarchates of Jerusalem and Antioch, and there were several Benedictine monasteries and nunneries in each diocese. Situated in the Jerusalem Patriarchate were the Monastery of St. Mary in the Josaphat Valley, and the monasteries on Mount Tabor and at Pamarea in Haifa.

Attached to the Metropolitan See of Antioch were the monasteries of St. Paul and that of St. George, while yet another monastery of the latter name was situated in Labaene (the present-day El Baneh) between Acre and Safed.

The principal activities of these monasteries consisted of charitable work among the sick and teaching the children of the local population and of the pilgrims. These extensive activities were rendered possible by the ownership of large estates in both Syria and Europe.

To-day there are only three Benedictine monasteries left in the Holy Land—two in the territory held by the Hashemite Kingdom of Jordan and one in Israel. The first is situated east of Jerusalem on the Mount of Olives, where Benedictines of the Sublacum congregation, who had been entrusted with the education of the Syrian unified clergy, settled in 1898; also consigned to their care was the Crusaders' Church in Abu Ghosh, which belongs to the French Government. The second remaining Benedictine establishment is a nunnery belonging to the congregation of Notre-Dame-du-Calvaire. Finally there is the Church of the Dormition and its monastery, which lies to the South of Jerusalem on Mount Zion, near the Coenaculum. Since 1906 this church has been cared for by the Benedictines of the Beuron congregation, and after the first World War this group also took over the Seminary for Priests of the Latin Patriarchate at Beth Jallah. To-day, however, the Benedictines of the Dormition devote themselves solely to liturgy, study, pastoral activities and the cultivation of their lands at Tabgha.

The Dormition Abbey has now been detached from the Congregation of Beuron and placed under the direct jurisdiction of the Holy See. Members of half a dozen different nations make up its community; its leadership is at present in the hands of the Right Rev. Father Leo Rudloff, who, having until now discharged the duties of an Apostolic Administrator, was recently nominated Abbot by Rome.

The Benedictines of the Dormition are also in charge of the Church of the Multiplication of Loaves in Tabgha on the Lake of Tiberias, as well as of the pilgrims' hospice there.

THE CHURCH OF QARIAT EL ENAB

PÈRE ALEXANDRE LANNES, O.S.B.

KILOMETRE 14 on the Jerusalem—Tel Aviv highway. The buses and taxis reduce their speed and stop. Engine trouble? No. The passengers are heard pronouncing the word Abu Ghosh, the name of the Arab village whose grey houses are perched on the hillside opposite.

Abu Ghosh occupies one of the oldest continuously inhabited sites of the Holy Land. Excavations carried out there in 1950 by M. Jean Perrot, a former student of the Louvre, under the direction of the late M. René Neuville, then Consul Ge-

neral of France in Jerusalem, confirmed that the region was inhabited by Canaanites two thousand years before the arrival of the Twelve Tribes under Joshua, and even in the early calcolithic period, about 4,000 B.C.E.

In the Canaanite period the town was called Qariath Ba'al (the city of Ba'al) or Ba'ala. With the arrival of the Children of Israel, it received the name of Kiryat Yearim—the city of the forests. After the Arab invasion, in the eighth century A.D., it changed its name once more—to Qariat el Enab, the city of the vineyards, a name perpetuated in the nearby Jewish settlement Kiryat Anavim. The name Abu Ghosh is modern and derived from an old sheikh who lived in the village a century ago and terrorised the countryside. Most of the present-day villagers still bear the family name of Abu Ghosh.

The Canaanite population was blessed with a territory possessing several excellent qualities: an altitude of over 730 metres above sea-level, guaranteeing a temperate climate; an abundance of game; caves in the hillside offering a refuge in case of aggression; fields in the valley suitable for cultivation; and three springs with an abundance of water to slake their thirst.

About 70 A.D. one of these springs drew the attention of the Tenth Roman Legion; one day the Roman sappers stationed on the hilltop of Kiryat Yearim came down, excavated the ground around one of these springs until they reached the rock bottom, and then built a reservoir; the water, no longer able to break its way towards the valley, was forced to raise its level several metres, and the "Vexillatio" could afford the luxury of bathing.

The Arabs of the ninth century built a fine caravanserai which, leaning against the eastern wall of the Roman reservoir, was discovered by the Rev. Père de Vaux, Prior of the Institut Biblique in Jerusalem.

The site of the Arab building and the reservoir was the last stopping place of Godfrey de Bouillon on June 6th, 1099, on his long journey through the Holy Land.

In 1141 the Knights of St. John, on the strength of Charter No. 139 of the Order of St. John of Jerusalem, took possession of the Arab caravanserai and the Roman reservoir. Immediately they organised themselves and established a police station, a hospice for pilgrims, and hospital services for the sick and wounded.

But their aspirations went even higher. They decided to proclaim the reservoir as a Holy Place. Or rather, not the reservoir itself, which, with its water, has no religious character, but the virgin spring which they wanted to fence off and restore to the form it had before the Roman occupation. According to tradition it was here, at Emmaus, that the Lord met the Disciples on the Day of his Resurrection. ... "What manner of communications are these that ye have one to another, as ye walk, and are sad?"

The Knights of St. John therefore decided to dig a deep conduit to drain the reservoir and then, on the carefully preserved walls of the basin, erect a church of such dimensions that it would brave the centuries. This was done in the year 1142, the same year that, on a Syrian mountain, the Crac des Chevaliers was built.

In 1187, after the disaster of the Horns of Hattin, the Knights of St. John were forced to abandon the venerable monument. Wandering Arabs passing Qariat el Enab used the old building to lodge their beasts. Occasionally, also, pilgrims

were happy to find shelter for the night, among them the Polish Prince Christopher Nicholas Radziwill.

The medieval church remained, veiled in sadness. In 1853 it drew the attention of the young Marquis de Vogüé, who already at that time had made his name as an archaeologist and who was to become a diplomat of world fame. In 1873, when he had become French Ambassador at the Porte, he asked for and obtained the church as national property of France.

The honorable task of guarding and restoring this church was, in the year 1899, entrusted to the French Benedictine Fathers, with the approbation of Pope Leo XIII and of the Quai d'Orsay.

On 2nd December, 1907, the restoration was completed, the apse, which was in danger of collapsing, being firmly supported by a gracefully built convent.

In 1930 and the following years the Benedictines, with the support of the French Government and of the Mandatory Power, and after protracted negotiations which required a great deal of patience, successively acquired a number of plots, built-up or empty, which adjoined the restored church to the east. It was a memorable day when, despite the resistance of the Moslem "Awqaf" and particularly despite the presence of the Mosque of Qariat el Enab, the last deed confirming the cession of the grounds was entered into the "Tabu" (Land Register).

From now on it was possible to explore the soil, removing nearly 6,000 cubic metres of earth and of stones in the process, under the trusty supervision of Father de Vaux, Prior of the Dominicans of the "Ecole Biblique et Archæologique" of Jerusalem.

The excavations resulted in the discovery of a caravanserai of the 9th century, constructed under the rule of Haroun el Rashid, Khalif of Baghdad, and occupied by the Knights of St. John in 1141. It has now been established beyond doubt that these Knights built the church of Qariat el Enab over the Roman basin and gave the spring under the crypt the name of "Spring of Emmaus".

Probably the most remarkable feature of the ancient monument is that, despite the many centuries of neglect, the walls of the Roman basin and of the medieval church, built in 1142, are singularly well preserved.

It is now at long last possible fully to appreciate the importance of the site of Qariat el Enab, which it derived from its abundance of water. The caravans of soldiers, merchants or pilgrims which travelled to Jerusalem had to plan their itinerary carefully; throughout the centuries the travellers breathed a sigh of relief when their guide or leader, with the welcome cry of "halt", called for the last stop on the strenuous journey.

This word was once more pronounced during the victorious advance of the Israel forces in 1948. At that time, a small plaque was attached, by order of the Consul General of France, to the main gate of the convent of the Benedictine Fathers, announcing that it was French national property. This was sufficient to prevent any damage being done to the convent during the hostilities in the region.

It was a moment of surprise when, one June evening in 1948, at dusk, we were "invaded" by David Shaltiel—the commander of Jewish Jerusalem—in person, accompanied by three officers. "Père Alexandre, with what can we help you"?

And addressing himself to his officers: "Note down whatever Père Alexandre desires." Next day at noon a truck brought the required supplies.

This French national property has always been respected by the Israel forces. Yet God is our witness that our gates have always remained open. The Arabs of the village, who fortunately remained peaceful, came daily to place the produce of their harvest in safe keeping in the courtyard of our Convent, and trucks and taxis from the Jerusalem food market at Mahane Yehuda arrived continuously to collect the goods, including cows and sheep, which were loaded on to the trucks alive or slaughtered in the "kasher" manner under the eyes of a pleasant officer of the "Stern" group.

The saddest hours were those of the relentless shelling by the Arab Legion of Kibbutz Ma'ale Hahamisha, our neighbours. The Arabs of Abu Ghosh, fearing the worst, sat squatting in the hall of the Convent or in the crypt of the Church. ...Our sincere thanks to all men of good will who have passed, arms in hand, saluting the flag which has never ceased to fly from the ancient church, the national property of France.

ANCIENT REMAINS IN THE NEGEV*

M. AVI-JONAH

THE NEGEV has always been something of a mystery in the history of the exploration of the Holy Land, a history now thirteen centuries old. Other parts of the country always stood in the full light of the Biblical narrative, and consequently were visited by hundreds of pilgrims and travellers, who in due course recorded what they saw. The southernmost parts of Israel, however, although vaguely known as the territory of the shadowy tribe of Simeon, lay outside the usual pilgrims' routes. It followed that, while the ancient remains visible here and there throughout the rest of the country were known and described again and again, the imposing remains of the past in the Negev remained a mystery throughout the ages.

Their re-discovery began in 1838 with the exploration of that keen observer, Edward Robinson, the father of modern Palestinology. As the Negev was increasingly recognized as an essential part of Palestine, and indeed, the key to many historical problems of the Holy Land, more research was conducted among its ruins and its history became better known. It was recognized that behind the centuries of neglect of the Negev in the Crusader, Mamluk and Turkish periods, there lay other centuries, when the Negev was fruitful and well-settled, a centre of commerce and trade. Partly by exploration and partly by excavation, this past was gradually unfolded and is being still disclosed. In fact, the latest archaeological news of the

* Reproduced, with acknowledgments, from "Zion", Vol. III, No. 2.

Negev dates from September, 1952, as we shall see below. The picture is therefore by no means complete; surprises are still possible and even probable.

Nevertheless we may already tentatively classify the ancient remains of the Negev in three large groups, corresponding to three periods of historical importance. These are — going backward in time — the Byzantine Negev, 300—700 A.D., the Nabataean Negev, 500 B.C. — 200 A.D. and the Israelite and pre-Israelite Negev, which goes back to the beginning of human history.

I

The first antiquities which every traveller notes in the Negev are the Byzantine cities. These are six, with a score of large or small fortresses thrown in. Of the six cities, two, Halutsa (the Greek Elusa) and Rehovot-in-the-Negev, are on the old road from Gaza southwards. The rediscovery and use of this road, by the Israel army in its attack on the Egyptians at Auja, was one of the romantic episodes of the War of Independence. Two other cities, Shivta (Subeita) and Nissana (present-day 'Auja el Hafir), are on the main Beersheba-Sinai road, the line followed by the present highway. The remaining two, 'Avdat (Eboda) and Mamshit (Mamphis in Greek, Kurnub in Arabic), guard the principal passes leading down from the Northern Negev to the Araba depression, and thence to Petra in the mountains of Edom and Elath on the shores of the Red Sea. Not all of these cities have been equally well preserved. The northernmost especially, Elusa and Rehovoth, have suffered heavily from the depredations of the inhabitants of Gaza, who plundered them mercilessly for ready-made building stones. Of the next tier of cities, Nessana (Auja) is at present the seat of the Israel-Egyptian Mixed Armistice Commission, and so out of reach of the ordinary traveller in Israel; but Subeita is still the best preserved and the most interesting ruin of the Negev.

The traveller approaching from Beersheba and the North sees first, to the right of the road, a high hill crowned with the ruins of ancient fortifications and monasteries. This is Mitspeh Shivta, a Byzantine fortress which dominates the road to Subeita itself. Then, turning off the main road, another curious phenomenon may be observed: the barren fields are dotted with rows of conical heaps of black flint stone, each about one metre high. These heaps are evidence of ancient viticulture in this remote spot; the Byzantines apparently finding through experience (as modern scientists have found by measurement) that the life-giving dew collects in its highest concentration at about this height above ground. Hence, they trailed their vines on little flint-hillocks in order to give them the fullest benefit of the dew. While passing through this field of ancient vineyards one notes at a distance a line of buildings, glowing bright in the morning and dark in the afternoon. These are the ruins of Subeita.

When approaching the ruins of the town, one sees another evidence of ancient cultivation: fields, enclosed in walls, each plot measuring about 200 by 80 metres, which line the road to the town. Here we have, apparently, ancient vegetable gardens, situated in the town's suburbs, from which the inhabitants derived part of their supply of fresh vegetables in season.

As we approach the city we notice one striking fact: it is unwallled. The outer-

most houses do indeed form a kind of continuous defence line, sufficient, perhaps, for keeping off a Beduin raid; but walls in the proper sense there are none. If one remembers that even the in most cities of Roman Palestine, Caesarea on the sea and Sebaste (Samaria), were heavily fortified, this absence of walls is eloquent evidence of the excellent state of public security which prevailed throughout Byzantine Palestine.

Once inside the town we are in the narrow and winding streets of a typical Oriental town. There is none of the planned magnificence of the Roman cities. There is of course plentiful evidence of the typical Byzantine preoccupation with religion. The small town of ten to fifteen thousand inhabitants had three churches and a big monastery. The churches are indeed the most magnificent buildings in the town. In the old days they must have been still more splendid, with their walls covered with marble slabs (the holes for the pegs on which these slabs were hung are still visible) and with their rich ornamentation in mosaic and bronze. Greek inscriptions and other evidence enable us to date these churches in the sixth century A.D.

Besides the churches and the monastery there is very little evidence of public activities in the town. There is one big tower in the centre which might have served as a watch-tower to the south. The private houses are usually small and had two stories; they are covered in a characteristic way, with arches carrying slabs of stone, thus saving scarce wood. This style of building and the vast number of cisterns in the city are decisive evidence that there has been no change in the climate of the Negev since its ancient prosperous days.

The arrangements for storing and conserving water in Subeita aroused our admiration. Not only did every house have one, and very often two, big cisterns, catching water from its roofs, but the water falling on the streets was also collected in channels and carried into two big public pools in the centre of the town. Two little potsherds found in the excavations, with Greek writing on them, have turned out to be certificates for a day's work done on the public cisterns. It appears that every citizen had to take his turn of duty at this kind of work. How efficient the old system still is was learnt, to their cost, by the Colt Archaeological Expedition in 1935. Having made their camp in one of the pools, and having cleaned the old channels, the expedition found itself flooded out of camp at the first big rainfall! By their heroic labours of water-conservation, the Byzantine settlers not only ensured a sufficient water supply for their own needs, but were able to maintain a public bath outside the city gate for the use of the caravans passing their town. Caravan traffic was, of course, the main reason for the rise of the Negev towns and remained for ages one of the principal ways of earning a living there.

The three other cities, Nessana, Eboda and Mampsis, are built on a somewhat different principle from Subeita. They are also open towns, but each has a fortified area (usually connected with a church and monastery), which could serve as a place of refuge for the villagers and their herds in the event of a Beduin raid. Nessana has become celebrated by the discovery there of a considerable quantity of papyri, partly literary and partly business papers. The former include a Graeco-Latin dictionary and commentary on Virgil's Aeneid, thus showing the high level of culture in the Negev towns in the seventh century A.D. The business papers throw considerable light on the agriculture and trade of the same period. Nessana was a typical caravan city, with a military garrison (including a Camel Corps), hostelrys with

up to ninety beds, and an extensive cultivated area, where wheat, grapes, figs and pomegranates were raised. Mampsis had in its neighbourhood three of the biggest Byzantine dams in the Negev, the highest being eleven metres and still serviceable. Eboda has one of the best preserved baths in the plain below the city, with arrangements for heating water.

Thus we learn from a survey of the Byzantine remains of the Negev that caravan trade and agriculture were the two mainstays of its economy. In order, however, to learn how this came about we have to go back several centuries and study the history of the Nabataean Negev.

II

In the 'thirties of the present century, scholars began to notice a new kind of potsherd on some of the Negev sites. They connected these with various ancient remains, such as a monumental tomb, a temple and various towers seen at Eboda, which they assigned to the time when the Nabataean people ruled in the Negev.

The existence of this nation, one of the most gifted of the peoples of antiquity, had of course been known. But only recent research in the Mountains of Edom and in the Negev has revealed the full extent of their historical importance. The Nabataeans were originally a Northern Arabian race, centred somewhere about Medain Salih in the Northern Hejaz. When their neighbours to the North, the Edomites, moved into Judah after the destruction of Jerusalem (586 B.C.) and the Babylonian captivity, the Nabataeans occupied their abandoned homesteads and spread gradually through Southern Trans-Jordan and the Negev. Being a gifted race with an acute commercial sense, they understood at once the value of the Negev as a convenient corridor connecting their port of Ailia (Elath) on the Red Sea with the Mediterranean harbours. They thus began to ship the goods of Yemen and Africa (the mythical Ophir) to Elath by sea and caravan along the Arabian peninsula, and thence by caravan to Gaza. Their cargoes (gold, incense, balsam, Oriental textiles) were light and highly valuable; and of course their camel caravans needed water and fodder on the way. The less the camel had to carry of these, the more it could carry of the valuable merchandise. The Nabataeans were therefore led to develop a method by which water and fodder could be produced in the Negev. They thus became the founders of the whole agriculture of the region.

They must have observed at once that there was enough sun and enough good land, at least in the valleys, which had not been eroded. The prime necessity was water, and to the problem of water conservation they bent all their energies. They must have found out soon that the rainfall was reasonably sufficient, provided the water was stored and not allowed to run away; and so they began to build the innumerable cisterns which dot the Negev. In this way they solved the problem of water for man and beast. Of course the cisterns had to be protected by a network of little forts, which was then spread across the Negev along the main trade routes. The problem of agricultural production for the feeding of man and beast remained. The Nabataeans must soon have noticed that the building of large dams across the principal wadis (which theoretically seems the easiest solution) was impracticable; the water thus stored evaporated in the summer heat. Besides, in a few seasons the reservoirs were completely silted up by earth brought down

by the rapid streams, thus rendering them useless for storage purposes. The right solution was the breaking up of the river beds into innumerable little terraces, beginning from the very top of the wadi. In this way erosion was prevented, and the water forced to soak in and wet thoroughly each of the little plots. In a few of the bigger wadis the method was different: part of the river bed was left free and the rest dammed and terraced in many steps. The work to be done was, of course, enormous; but done it was. Aerial photos and ground surveys have alike revealed that the wadis in the Negev far into the south represent a patchwork of little dams and plots for their whole length; no rivulet was too small to be taken care of. Of course this work was only begun by the Nabataeans; the Romans and the Byzantines must have carried on with it for centuries. It remains a mute, but eloquent, witness to the energy and perseverance of the first settlers in the Negev.

Together with the Nabataean sherds we find along the trade routes of the ancient Negev another characteristic kind of pottery: Attic fifth century ware. Some was even found near Elath. Thus Greek and Nabataean traders joined hands across the Negev in order to circumvent their commercial and political rivals, the Phoenicians in the North and the Egyptians in the South.

To seal their rule in the Negev, the Nabataeans buried there their deified king Obodas II, and called the city of Eboda ('Avdat) by his name.

III

So far we have dealt with two of the main periods of Negev antiquities: the Byzantine and the Nabataean. The reader might ask justifiably whether — the Negev being after all a part of the Land of Israel — there are any signs of Jewish influence or settlement in these periods? The answer would be: There are traces, but no more than traces. We know from various Midrashic sources that the Negev and its cities and roads were well known to the Jews in the Talmudic period, and quite possibly settlements existed in the principal cities. The Halakhic boundary of the Holy Land followed the Petra-Ascalon road. Beersheba certainly had a synagogue in the sixth century — we have the evidence on an inscription found there. At Elusa was found a lamp with an indecipherable inscription, which is, however, unmistakably Hebrew. At Nessana were found two Hasmonaeen coins.

If, however, we pass beyond the Nabataean region, the Negev suddenly becomes part and parcel of the history of Israel. It was certainly traversed by the Patriarchs on their way from Beersheba to Egypt — although in their nomadic way of life they could not have left any concrete evidence of their passage. Again, in the days of the Exodus from Egypt, the Negev was traversed by the Twelve Tribes in their attacks on Amalek and Horma — with disastrous results. Here again we have no archaeological evidence, as is only natural.

In the times of the United Monarchy and the Kingdom of Judah matters were different. The conquest of Edom by David brought the whole Negev under the rule of Israel. The subsequent exploitation of the copper mines of the Arabah and the Southern Negev is supported by archaeological proof in two ways. In the Nahal Timnah and Nahal Roded, north-west of Elath, were found mines and mining camps dating from the days of the Israelite kingdom. Also, at Ezion Geber

(Tell el Kheleifi) on the shores of the Red Sea, Prof. Nelson Glueck excavated a big foundry establishment of Solomonic date, which was fed by copper from these mines. Dozens of rooms, with cleverly arranged vent holes (so as to profit from the prevailing Northern winds) and many casting cupels furnish us with a vivid picture of the mining and smelting operations of that time.

After the division of the Israelite monarchy into the Northern and Southern Kingdoms (Israel and Judah), the Negev was for a time lost. The great raid of the Egyptian Pharaoh Sheshonq (the Shishak of the Bible) across this area — which incidentally furnished us with many otherwise unknown place names — must have shaken Judaeon rule in the region. It was re-established during the political revival of the ninth and eighth centuries B.C., in the days of Jehoshaphat and Uzziah. Of the latter we read that he dug wells and established strongpoints on the Negev roads. We may explain this precaution by the fact that after the loss of Edom the Negev proper was the only way of communication with the Judean port of Elath on the Red Sea. The Iron Age mounds in the North (Aroer, Malhata, Sheba), and some Iron Age remains in the Kadesh Barnean region, are so far the only archaeological evidence for the Negev settlement in that period.

IV

If we go still further back in history, another picture presents itself. The latest excavations by M. J. Perrot in the vicinity of Beersheba have led to the discovery of a settlement of oval stone huts, which can be assigned to the Chalcolithic period, i.e. to the time of transition from the Stone Age to that of Bronze (the fourth millenium B.C.). We now have evidence not only that the Negev was settled at that remote era, but even that its inhabitants were already engaged in smelting the Araba copper ores. The Negev settlements in that region formed a link between the contemporary villages of the Nahal Bsor (Wadi Ghazza) and those farther inland, especially in the Jordan Valley.

Our final item of evidence is outwardly the most insignificant of all, yet its importance is out of all proportion to its size. We refer to a few pieces of flint, which were picked up by Rav-Aluf Yigael Yadin, then Chief of Staff, in the Makhtesh ha-Gadol, the Big Erosion Crater, from which much of the mineral wealth of the Negev is being extracted today. These flints are implements fashioned by the hand of man in the so-called Levallois-Mousterian period of the Old Stone Age, roughly a quarter of a million years ago. They are incontrovertible evidence that the Negev was already inhabited at that remote period.

It was, however, a Negev vastly different from what we see today. For at that time effects of the last glacial period in Europe were still felt throughout the whole Orient, including Palestine. The climate was quite different from the dry, warm variety we know today — it was warm and damp or cold and wet. While the deserts of Judah were covered with a vast forest, in which elephants used to roam freely, the Negev must have been at least a green steppe, if not a forest. Man the hunter must have found his animal prey there; and while out hunting, some early primitive must have dropped a few of his flint tools, thus furnishing us with the very earliest of the ancient remains in the Negev.

EXTRACT FROM PROGRAMME OF THE ISRAEL COALITION GOVERNMENT

AT THE END of December a new Coalition Government was formed in Israel which includes representatives of Mapai (Labour Party), Progressives (Liberal Party), General Zionists (Conservatives) and Hapoel Hamizrachi (Religious Labour Party). In introducing the new Government to the Knesset (Parliament) the Prime Minister, Mr. Ben Gurion, outlined the programme of the new Coalition.

The following are some of the major pronouncements embodied in his statement of policy:

- (1) A number of basic laws will be introduced which are designed to strengthen the democratic character of the State. They will provide for full and equal rights for all inhabitants of the State, without distinction of sex, race, class, religion or nationality;

personal liberty, freedom of thought and speech, freedom of association, liberty of expression, oral and written, with due consideration for the maintenance of the security of the State, its sovereignty and its independence, and with due consideration for the care of the rights of others;

defence of the democratic regime in the State against all attacks with totalitarian and dictatorial aims and from acts of violence;

freedom of religion and conscience, provision of the public religious needs of the inhabitants by the State, prevention of all compulsion in matters of religion from whatever side and in whatever direction;

independence of the Judiciary from the Executive; responsibility of the Government to the Knesset, and clearly defined powers of the President, the Knesset, the Government and the Courts;

universal right of election to all institutions of the State, the Municipalities and other elected bodies;

the Hebrew language is the language of the State with the right of the Arab minority to employ its language, full and

complete equality for the woman, equality of rights and duties in the life of the State, society and the economy and in respect of the entire body of the law;

protection of State and military secrets and emergency powers for the defence of the State abroad and at home, and for the maintenance of supply and essential services;

Sabbath and festivals of Israel as fixed days of rest in the State. The right of non-Jews to days of rest on their Sabbaths and holy days will be safeguarded.

- (2) The foreign policy of the Government will be founded on loyal adherence to the principles of the United Nations Charter; strengthening of the peace of the world; fostering amicable relations and mutual assistance with all peace-seeking states, without inquiring into their internal regime;

pursuit of permanent peace and co-operation with neighbouring countries in the interests of peace and progress in the Middle East and throughout the world;

concern for the right of Jews in all countries to immigrate into Israel and join in its work of construction;

developing ties of trade, economy and culture with all countries on equal terms;

effective safeguarding of the independence and full sovereignty of the State.

- (3) Full equality will be ensured to the Arab and other minorities in their rights and duties in the civil, political, economic, social, cultural and all other fields. The Government will render aid to villagers separated from their land by the emergency of war to regain permanent settlement. The rights of ownership of the Arab inhabitants legally resident in the State will be regulated by law. Education in the Arab language is ensured to all Arab children in addition to the compulsory learning of Hebrew. Equal wages will be paid to Arab and Jewish workers performing similar duties in all Government employment.

ENTRY INTO ISRAEL LAW, 5712 - 1952 ¹

PART ONE: PERMISSION OF ENTRY AND RESIDENCE

General provision

1. The entry of a person, other than an Israel national or an *oleh* under the Law of the Return, 5710—1950², into Israel shall be by visa, and his residence in Israel shall be by permit of residence, under this Law.

Categories of visas and permits of Residence

2. The Minister of the Interior may grant —
 - (1) a visa and permit of transitory residence (up to 5 days);
 - (2) a visa and visitor's permit of residence (up to 3 months);
 - (3) a visa and permit of temporary residence (up to 3 years);
 - (4) a visa and permit of permanent residence.

Extension of visas and permits of residence

3. The Minister of the Interior may extend —
 - (1) a permit of transitory residence, provided that the aggregate period of extensions shall not exceed ten days;
 - (2) a visitor's permit of residence, provided that the aggregate period of extensions shall not exceed two years;

- (3) a permit of temporary residence, provided that the period of any extension shall not exceed two years.

Substitution of permits of residence

4. The Minister of the Interior may substitute for a permit of residence of a shorter-term category a permit of residence of a longer-term category or a permit of permanent residence.

Return visas

5. The Minister of the Interior may grant a return visa to a person who, being permitted to reside in Israel permanently,
 - (1) wishes to leave Israel with the intention of returning; or
 - (2) is abroad and wishes to return to Israel.

Prescribing of conditions

6. The Minister of the Interior may —
 - (1) prescribe conditions for the grant of a visa and for the grant, extension or substitution of a permit of residence;
 - (2) prescribe, in a visa or permit of residence, conditions the fulfilment of which shall be a condition of the validity of such visa or permit.

PART TWO: PROCEDURE OF ENTRY

Frontier stations

7. No person shall enter Israel otherwise than at one of the frontier stations to be prescribed by the Minister of the Interior by order published in *Reshumot*.

Frontier control

8. (a) The master of any ship or the person in charge of any aircraft, train, motor-car or other means of transportation which has come to Israel shall deliver to a frontier

1. Passed by the Knesset on the 5th Elul, 5712 (26th August, 1952) and published in *Sefer Ha-Chukkim* No. 111 of the 15th Elul, 5712 (5th September, 1952), p. 354; the Bill and an Explanatory Note were published in *Hatza'ot Chok* No. 106 of the 1st Adar, 5712 (27th February, 1952), p. 139.

2. *Sefer Ha-Chukkim* No. 51 of the 21st Tammuz, 5710 (6th July, 1950), p. 159.

control officer, on his demand, a list of the persons in such means of transportation, including the personnel; the list shall contain the particulars prescribed by the Minister of the Interior by regulations under this Law.

- (b) A frontier control officer may enter and carry out an inspection in any means of transportation which has come to Israel; and any person therein, including any member of the personnel, shall produce to such frontier control officer, on his demand, any documents, and shall give him any information, relevant to the implementation of this Law.

Verification of permission of entry

9. Where a person comes to Israel and wishes to enter it, a frontier control officer may delay his entry until it has been ascertained whether he is permitted to enter, and he may indicate a place where such person shall stay

until completion of such ascertainment or until his departure from Israel.

Removal of person who is not permitted to enter

- 10.(a) Where a person comes to Israel and it is found that he is not permitted to enter, the Minister of the Interior may remove him from Israel.
- (b) A frontier officer may detain such a person, in such place and manner as the Minister of the Interior may prescribe, until his departure or removal from Israel.
- (c) The master of any ship or the person in charge of any aircraft, train, motor-car or other means of transportation which has come to Israel shall, on the demand of a frontier control officer, take out of Israel any person who has arrived by that means of transportation with the intention of entering Israel, if it has been found that he is not permitted to enter.

PART THREE: MISCELLANEOUS PROVISIONS

Cancellation of visas etc.

- 11.(a) The Minister of the Interior may at his discretion —
- (1) cancel any visas granted under this Law, either before or at the arrival of the visa holder in Israel;
- (2) cancel any permit of residence granted under this Law.
- (b) The Minister of the Interior may cancel any *oleh's* certificate granted under the Law of the Return, 5710—1950¹, if it has been obtained by the supply of false information.

Offences

12. Any person who —
- (1) enters or resides in Israel in contravention of the law; or
- (2) supplies false information in order to obtain, for himself or for another, a visa for or permit of residence in Israel; or
- (3) infringes any of the conditions prescribed in a visa or permit of residence granted him under this Law; or

- (4) contravenes any other provision of this Law or any regulations made thereunder, is liable to imprisonment for a term not exceeding three months or to a fine not exceeding 300 pounds or to both such penalties.

Deportation

- 13.(a) In respect of a person other than an Israel national or an *oleh* under the Law of the Return, 5710—1950, the Minister of the Interior may issue an order of deportation if such person is in Israel without a permit of residence.
- (b) A person in respect of whom an order of deportation has been issued shall leave Israel and shall not return so long as the order of deportation has not been cancelled.
- (c) Where an order of deportation has been issued in respect of any person, a frontier control officer or police officer may arrest him and detain him in such place and manner as the Minister of the Interior may prescribe, until his deportation from Israel.

1. *Safer Ha-Chukkim* No. 51 of the 21st Tammuz, 5710 (6th July, 1950), p. 159.

- (d) The Minister of the Interior, may direct that an order of deportation shall be carried out at the expense of the person in respect of whom it has been issued.
14. The Minister of the Interior may make regulations as to any matter relating to the implementation of this Law, including, *inter alia*, regulations as to the following:
- (1) categories of persons who shall be disqualified for the receipt of a visa or permit of residence under this Law;
 - (2) conditions to be fulfilled prior to the grant of a visa, or the grant, extension or substitution of a permit of residence, under this Law;
 - (3) the medical examination, medical treatment and sanitary inspection of persons entering Israel, and the disinfection of their clothing and effects;
 - (4) fees payable in respect of the grant of a visa and the grant, extension or substitution of a permit of residence.

Implementation

- 15.(a) The Minister of the Interior is charged with the implementation of this Law.
- (b) The Minister of the Interior may appoint frontier control officers for the purposes of this Law; notice of such appointments shall be published in *Reshumot*.

Delegation of powers

- 16.(a) The Minister of the Interior may delegate to another person all or any of his powers under this Law, except the power to make regulations; notice of any such delegation of powers shall be published in *Reshumot*.
- (b) A person who considers himself aggrieved by a decision under section 11 or 13, made in exercise of a power delegated by the Minister, may apply to the Minister for a final decision.

Exemption

- 17.(a) This Law shall not apply to a person who comes to Israel by virtue of a diplomatic or service visa.
- (b) The Minister of the Interior, after consultation with the Home Affairs Committee of the Knesset, may, by order published in *Reshumot*, exempt additional categories of persons, either completely or with restrictions, from all or any of the provisions of this Law.
- (c) The Minister of the Interior may permit a passenger in transit, who has arrived in Israel by ship or aircraft, to stay in Israel without a visa or permit of residence until the departure of such ship or aircraft.

Application and transitional provisions

- 18.(a) This Law shall apply to a person who enters Israel after the coming into force thereof and to the residence of such a person in Israel.
- (b) With regard to a person who entered Israel prior to the coming into force of this Law, the position shall be the same as it would have been had this Law not been enacted.
- (c) Where any person, on the 16th Kislev, 5708 (29th November, 1947), was an inhabitant of the area which has become Israel territory, and he left such area prior to that date, and he applies, within two years from the coming into force of this Law, for permission to return to Israel, the Minister of the Interior may grant him a visa for that purpose.

Repeal and validation

19. The Immigration Ordinance, 1941¹, is hereby repealed. The Immigration Rules set out in the Schedule to, as well as regulations, orders and notices made or given, and visas, permits and certificates granted under the said Ordinance shall have effect as if they had been made, given or granted under this Law.

DAVID BEN-GURION, *Prime Minister*

MOSHE SHAPIRA, *Minister of the Interior*

YOSEF SPRINZAK, *Chairman of the Knesset, Acting President of the State*

1. *Palestine Gazette* No. 1082 of the 6th March, 1941, Suppl. I, p. 6 (English Edition).

STATISTICAL TABLES

RELATING TO THE NON-JEWISH POPULATION OF ISRAEL *

1. ESTIMATED POPULATION

| | <i>End of Dec. 52</i> | | <i>End of Dec. 51</i> | | <i>End of Dec. 50</i> | |
|-------------------|-----------------------|----------|-----------------------|----------|-----------------------|----------|
| | <i>Number</i> | <i>%</i> | <i>Number</i> | <i>%</i> | <i>Number</i> | <i>%</i> |
| Total Population | 1,631,000 | 100.0 | 1,577,000 | 100.0 | 1,370,000 | 100.0 |
| Thereof: Non-Jews | 179,000 | 11.0 | 173,000 | 11.0 | 167,000 | 12.2 |
| Christians | 40,000 | 2.5 | 39,000 | 2.5 | 37,500 | 2.7 |
| Moslems | 123,000 | 7.5 | 118,500 | 7.5 | 114,500 | 8.4 |
| Druzes | 16,000 | 1.0 | 15,500 | 1.0 | 15,500 | 1.1 |

2. TOURISTS AND ONE-DAY VISITORS ARRIVING

| | <i>Tourists</i> | | | <i>One-Day Visitors</i> | | |
|------|-----------------|---------------|----------|-------------------------|---------------|----------|
| | <i>Non-Jews</i> | | | <i>Non-Jews</i> | | |
| | <i>Total</i> | <i>Number</i> | <i>%</i> | <i>Total</i> | <i>Number</i> | <i>%</i> |
| 1952 | 32,935 | 9,562 | 29.0 | 10,526 | 9,851 | 93.6 |
| 1951 | 35,893 | 8,752 | 24.4 | 15,243 | 15,182 | 99.6 |
| 1950 | 30,976 | 7,542 | 24.3 | 2,489 | 2,094 | 84.1 |

3. VITAL STATISTICS — NON-JEWS

| | <i>Absolute Figures</i> | | | <i>Rates per 1000 Population</i> | |
|------------------|-------------------------|-------|-------|----------------------------------|--------------------|
| | 1952 | 1951 | 1950 | 1952 | 1951 |
| | (Jan.-Nov.) | | | (Jan.-Nov.) | |
| Live births | 6,749 | 7,298 | 7,072 | 45.26 | 46.54 |
| Deaths | 1,693 | 1,379 | 1,552 | 11.36 | 8.79 |
| Natural increase | 5,056 | 5,919 | 5,520 | 33.90 ² | 37.75 ² |
| Infant deaths | 473 | 356 | 396 | 70.08 | 48.78 |
| Marriages | 1,312 ¹ | 1,293 | ... | 8.80 | 8.25 |
| Divorces | 160 | 144 | ... | 1.07 | 0.92 |

1. includes 220 Christians.

2. rate per 1,000 live-births.

4. NON-JEWISH EDUCATION¹

| | 1949/50 | 1950/51 | 1951/52 |
|------------------|---------|---------|---------|
| Institutions | 77 | 186 | 197 |
| Teaching Posts | 345 | 601 | 775 |
| Teachers, male | 274 | 447 | 522 |
| Teachers, female | 71 | 154 | 253 |
| Pupils | 15,617 | 25,742 | 26,205 |
| Boys | 12,025 | 16,979 | 17,693 |
| Girls | 3,592 | 8,763 | 8,512 |

¹ excludes non-Government Christian schools,

* Supplied by Dr. C. Tadmor, Principal Statistician of the Government Bureau of Statistics.

5. CENSUS OF NON-JEWISH AGRICULTURE 1950

| | <i>Workers</i> | <i>Persons</i> | <i>Area Dunams</i> | <i>Farms</i> |
|------------|----------------|----------------|----------------------|--------------|
| Total | 16,940 | 78,930 | 533,851 ¹ | 12,619 |
| Moslems | 11,232 | 53,131 | 338,494 | 8,230 |
| Christians | 2,676 | 12,289 | 84,256 | 1,922 |
| Druzes | 2,873 | 12,729 | 101,902 | 2,325 |
| Others | 159 | 781 | 9,199 | 142 |

1. Does not include an area of approximately 500,000 dunams, cultivated by Beduin in the Negev once every two years. (The shortage of rain does not allow more frequent cultivation).

6. SETTLEMENTS

| | |
|----------------------------------|-----|
| TOTAL OF SETTLEMENTS | 829 |
| <i>Thereof</i> Arab villages | 97 |
| Various Arab settlements | 5 |
| Arab towns (Shfartam, Nazareth,) | 2 |

7. RELIGIOUS COURT CASES

(Other than Jewish)

| <i>Court</i> | <i>Stage of Action</i> | 1952 <i>Jan.-June</i> | 1951 | 1950 |
|--------------------------------|------------------------|--------------------------|----------------|-------|
| Roman Catholic Courts. | Entered | 16 ¹ | 37 | 23 |
| | Decided | 16 ¹ | 36 | 23 |
| | Pending | - ¹ | 2 ² | 1 |
| Greek Catholic Melkite Courts. | Entered | 56 ³ | 186 | 53 |
| | Decided | 56 ³ | 186 | 53 |
| | Pending | — ³ | — | — |
| Greek Orthodox Courts. | Entered | 81 | 161 | 180 |
| | Decided | 79 | 164 | 174 |
| | Pending | 1 ⁴ | 3 | 6 |
| Sharia (Moslem) Courts. | Entered | 990 | 2,026 | 2,043 |
| | Decided | 976 | 2,002 | 2,030 |
| | Pending | 51 | 37 | 13 |

1. January — April.

2. Both cases were withdrawn.

3. January — May.

4. Three files were closed without being decided.

8. DISTRIBUTION OF NON-JEWISH FARMING BY REGIONS (Based on Census of Agriculture, 1950)

| Region | Total | | | Moslems | | | Druze | | | Christians | | | Others | |
|----------------|----------------|----------------------|--------------------|----------------|----------------------|----------------|------------------|----------------|------------------|----------------|------------------|----------------|------------------|--|
| | Farms (No.) | Area (dunams) | Farm Population | Farms (No.) | Area (dunams) | Farms (No.) | Area (dunams) | Farms (No.) | Area (dunams) | Farms (No.) | Area (dunams) | Farms (No.) | Area (dunams) | |
| TOTAL | 15,765 | 1,033,851 | 95,970 | 11,376 | 838,494 | 2,325 | 101,902 | 1,922 | 84,256 | 142 | 9,199 | | | |
| Upper Galilee | 2,809 | 104,447 | 15,495 | 534 | 17,930 | 1,435 | 52,808 | 789 | 31,762 | 51 | 1,947 | | | |
| Lower Galilee | 5,008 | 268,025 | 32,452 | 3,412 | 184,989 | 449 | 27,137 | 1,066 | 49,361 | 81 | 6,538 | | | |
| Valleys | 289 | 21,293 | 2,009 | 273 | 20,787 | — | — | 16 | 506 | — | — | | | |
| Carmel | 1,746 | 53,412 | 11,310 | 1,255 | 28,498 | 441 | 21,957 | 42 | 2,260 | 8 | 697 | | | |
| Sharon | 2,411 | 76,572 | 15,289 | 2,402 | 76,414 | — | — | 7 | 141 | 2 | 17 | | | |
| Plain of Judea | 203 | 6,268 | 1,393 | 203 | 6,268 | — | — | — | — | — | — | | | |
| Hills of Judea | 153 | 3,834 | 982 | 151 | 3,608 | — | — | 2 | 226 | — | — | | | |
| Negev | 3,146 | 500,000 ¹ | 17,040 | 3,146 | 500,000 ¹ | — | — | — | — | — | — | | | |

¹ Cultivated every alternate year, owing to low rainfall

ESSAY ON THE LEGISLATIVE AND JURISDICTIONAL AUTONOMY OF THE CHRISTIAN COMMUNITIES IN THE MIDDLE EAST UNDER MOSLEM RULE, FROM 633 TO 1517, by the Rev. Father Neophyte Edelby des Basiliens Alepins, Doctor Utriusque Juris.

This booklet, published by the Pontificium Institutum Utriusque Juris in Rome, contains an excerpt from the thesis presented by the author for the degree of Doctor Utriusque Juris, in 1950, on the political and social background of the autonomy enjoyed by the Christian Communities in the Moslem theocracies, from the origins of that autonomy in the teachings of the Prophet. According to these teachings Islam cannot be imposed on the followers of other tolerated faiths, which therefore were to constitute as many autonomous theocratic nations.

In the Mohammedan conception there are no laws of human origin. Allah is The Legislator, and the Kuran is, for the Moslems, the only *fons cognoscendi* of the Law, which, like dogma, ethics and religion, can only be known through revelation. But God wills that there should be many nations, each one of them with its own religion, i.e. (in the broad Semitic acceptance of the word), with its own code of doctrinal, ritual and ethical norms governing the life of the individual as well as that of the community. Thus, Allah revealed the Torah to the Jews, the Gospel to the Christians, the Kuran to the Moslems, etc., and will judge each nation according to its own work.

The liberalism of this doctrine finds its application almost immediately following the Arab conquests in the Byzantine and Sassanide empires, where the native populations are granted unrestricted freedom to practise whichever religion they choose, with unimpaired administrative, legislative, and jurisdictional autonomy, the conqueror caring for nothing but the maintenance of public order and the regular collection of taxes. Under these circumstances, the Christian communities which, unlike the Jewish and other Eastern nations, had not lived in a theocratic society, where compelled to evolve

their own profane legislation, though at the beginning, under the Umayyades, they merely continued to implement the laws which had governed them before the Arab conquest.

With the development of Moslem jurisprudence, however, this autonomy undergoes certain restrictions, which vary according to each particular school of Islamic Law.

In this connexion the author presents a most competent survey of classical Moslem jurisprudence, from its origins at the beginning of the Abbasside dynasty in the second century of the Hegira, showing how the Christians become subject to Moslem Law in an ever-increasing measure, until, by the time of the Ottoman conquest, they enjoy full autonomy only in matters of personal status.

Father Edelby deserves high praise for this brilliant essay, which opens up a new field of research on the history of the juridical literature and the social life of the Christian communities in the Middle East. Moreover, as the author himself rightly points out, the study of the legislative autonomy enjoyed by these communities should serve as an introduction to any research on the origins of Moslem Law, and especially on the influence exerted on it by Roman-Byzantine Law. And, last but not least, Father Edelby's thesis throws considerable light on the much debated question of the "legal status" of non-Moslems in the Arab countries.

THESAURUS TOTIUS HEBRAITATIS ET VETERIS ET RECENTIORIS, Vol. XIV., by Eliezer Ben-Yehuda.

Biblical and theological students will learn of the publication of volume XIV of the Ben Yehuda "Thesaurus Totius Hebraitatis" with great interest. Amongst large numbers of words which shed new light on the meaning of obscure passages in the Bible and post-biblical literature, they will find a thorough treatment of words and expressions such as, for example, שָׂוֹל, שָׁבַת, שְׂאִירִית, and שְׂרִי (sheol, she'erit, shabbat, shaddai), which are of interest not only for Jews, but also for Christians.

This volume also shows evidence of thorough and original scientific research on the different translations and transliterations of old and new biblical commentators, on the Septuagint, Vulgate, Luther's and the King's versions, the dictionary of Gesenius, etc.; other Semitic languages, especially Akadian, Aramaic and Arabic, are also considered.

The *Thesaurus Totius Hebraicitatis* of Eliezer Ben Yehuda is the first attempt to embrace the entire lexicographical repertoire of Hebrew literature in a single dictionary; the words included range over some thirty centuries and cover the Bible, Talmud, Midrash, post-talmudic and mediaeval literature, as well as modern and very recent writing; the latter includes those words coined by Ben Yehuda himself and by others which today form part of common usage.

It is largely due to Ben-Yehuda's labours that the Hebrew language, which since the Middle Ages had become almost as "dead" as Latin, experienced a revival and renewal which enabled it to meet the needs of modern life.

The late Eliezer Ben Yehuda worked on the *Thesaurus* almost single-handed for forty years, from 1882 to 1922. By the time he died he had

nearly completed his work, some of which was left in manuscript and some in note form, up to the letter נ. He had the good fortune to see the first five volumes, which were published by Langenscheidt of Berlin, appear in print. After his death his widow, the late Mrs. Hemda Ben Yehuda, assisted by their son Ehud, attended to the publication of further volumes. This was done with the collaboration of a committee of scholars which included Professors Berliner, Bacher, Gustaf Dalman, Samuel Kraus, Sylvain Levy, Ignatz Goldzieher and Père Dohrme, who was at that time still the Director of the Dominican Ecole Biblique de Jerusalem. Also on the committee were Professor Albright, Herbert Danby, Pastor Herzberg, Itzhak Epstein, Prof. Klausner, Prof. Segal and others. The scientific editorship from Volume X. onward was taken over by Professor N.H. Tur-Sinai of the Hebrew University, Jerusalem.

A further volume of the *Thesaurus*, שלל תתרוות (shalal to tatanuth), as well as a volume of addenda, will appear in the course of the next three years, under the auspices of the Ministry of Education and Culture of the Government of Israel.

